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The XAVIER ATHENAEUM

—ST. XAVIER COLLEGE—

Vol. VII

Cincinnati, O., Friday, May 2, 1919

No. 13

ST. XAVIER OFFERS AN ATTRACTIVE PROGRAM

Large Enrollment Expected.

St. Xavier College has completed plans for the summer courses to be given for the benefit of members of the teaching sisterhoods of Cincinnati and vicinity. The summer school has been increasing in scope and importance every year. Last year 96 nuns, representing nine orders, took advantage of the splendid opportunity offered, and the indications are that this number will be almost doubled this year. The faculty includes Fathers Eugene J. Daly, Francis J. Gerst, William J. Grace, John F. McCormick, James L. McGeary, Austin G. Schmidt and Henry S. Spalding.

According to the plans as at present arranged, the following courses will be given, with the probable addition of some others to be announced later:

In Chemistry: General Inorganic Chemistry.

In Education: The Process of Learning and Observation Class.

In History: Social History.

In Latin: Ecclesiastical Writers in Prose and Verse.

In Higher Mathematics: College Algebra and Analytic Geometry.

In Philosophy: Logic, Ethics and Natural Theology.

Physics.

Spanish.

MANY XAVIERITES WITH 136TH.

Among the soldiers of the returned 136th Field Artillery were many former St. Xavier students. Those whose names we have at hand are the following:

Colonel P. Lincoln Mitchell, Captain C. Louis Coffin, Captain Albert Geringer, Michael Brearton, Joseph Brockmann, Harold Buzek, Eugene Cloud, Richard Costello, Walter Costello, William Curtin, Francis Frey, John Frey, Clarence Keidel, Earl Molloy, Kusknick Roberts, Chas. Sweeney, Joseph Sweeney, Theodore Schulte, Jack Walsh and Lawrence Wernke.

LATIN INTERCOLLEGIATE CONTEST.

The Annual Latin intercollegiate Contest was held on the 28th of April. Two hours were devoted to translating a classic prose selection from English into Latin, and two hours in turning another selection from Latin into English. The members of the Collegiate Classical Course took part.

A BIT OF "INTELLIGENT LEGISLATION"

We have seen in a previous article that there is a fundamental wrong underlying the dissatisfaction which has culminated in the wave of radicalism and revolt that is sweeping the world today. As Mr. Charles P. Steinmetz, Consulting Engineer of the General Electric Company, puts it: "This radicalism and revolt is not a disease, but a symptom. The disease is our present industrial system."

It is urged that if intelligent legislation be enacted to correct what is wrong in this system, the unrest so prevalent today would be done away with. This is but too true. Hence we are glad when we see a proposal brought before the law-makers, that will, if accepted, abolish these evils to a great extent.

At present there is a bill before the Legislature of the State of Ohio providing for a minimum living wage for all women and minors working within the state. This proposed legislation deserves the support of everyone who is desirous of seeing the safety of this country assured against the inroads of socialism and radicalism.

The success of this measure should be of special interest to Catholics, in-as-much as its introduction into the Assembly is due largely to the efforts of the Joint Legislative Committee of Catholic Societies of Cincinnati. Students and friends of St. Xavier will be interested to know that the Joint Committee was organized in our school, and that the Committee of the Consumers' League, (Continued on page 3, column 3.)

CINCINNATI LAW SCHOOL HONORS ST. XAVIER MEN.

A unique tribute was paid the oratorical training which St. Xavier College gives her students, when a debating team composed entirely of St. X. boys who are now studying law was chosen to represent the Cincinnati Law School. Albert D. Cash, '16; Gordon F. Gutting, '18; Joseph O'Meara, Jr., '18, and Earl F. Westfield, '18, are the St. Xavier men who received this honor. They will meet the team of the Department of Liberal Arts of the University of Cincinnati, to discuss the advisability of acceptance and support on the part of the United States of the League of Nations, as proposed by the Paris Peace Conference. The Law School will uphold the negative.

FATHER SCHMIDT TO CONDUCT CLASS

A novel feature of this year's summer course will be the observation class conducted by Father Austin Schmidt, S.J., Professor of English and of Pedagogy in St. Louis University. Father Schmidt will teach English to a class of selected pupils, illustrating many of the most approved methods of high-school instruction, and supplying the observers with abundant material for their own work. The fortunate St. Xavierites who have already been admitted to this class are: Harry Albers, Edward Argus, Francis Arlinghaus, Herbert Barnhorn, Joseph Egan, Vincent Feldman, James P. Glenn, William Hengehold, Francis Jacobs, Edward J. Kelly, Albert Kippenbrock, Frederick Lamping, Eugene J. Loftus, Thomas Manion and George J. Nunner.

A. E. F. UNIVERSITY, FRANCE.

Two Xavier Boys Matriculated in Beaume.

Thomas A. Gallagher, of the Class of 1917, and Clayton B. Kieffer, High School, 1914, the former a member of the Marines in the 8th Provisional Regiment, and the latter belonging to the Signal Corps, at present in the 9th Provisional Regiment, are studying in France, at the A. E. F. University, Beaume.

Gallagher writes:

"A. E. F. University! Don't you picture a great big imposing building or a group of them? I did myself when first I learned I was coming here. But this university is different. In the first place, it's a regular issue military camp. We live in barracks and the various colleges hold forth in structures of like nature. They told us it was something new in education—as if we couldn't see it ourselves! And then, too, the thing is in its infancy, not only as regards age and functioning, but also as regards construction. 'Ay, that's the rub.' However, you know a man (i. e. to say a private) is sitting on the world, so to speak, if he has a bon bunk, good eats, and little to do. We have the two former in a pretty good degree and manage to keep the work down to a tolerable minimum. By 'work' I don't mean study; I mean carpentry, fixing roads, manuring the landscape, and so on and so forth ad infinitum. You see, this university has to be finished. To be sure, Kada and (Continued on page 4, column 1.)

THE MISTAKES OF PROFESSOR WALLIS

Some years ago Professor Louis Wallis, of the Ohio State University, published a book, entitled "Sociological Study of the Bible."

Passing over for the present the professor's sociological views and interpretations of the Bible, we propose in this short article to point out some of his unpardonable errors in regard to the use of the Bible in the Middle Ages and during the period just prior to the Reformation. The Professor writes:

"It was an unusual and revolutionary thing at that time for a person of religious training to study the Bible. * * * Luther's ecclesiastical superior in the Roman church commanded him to abstain from reading the Bible; and the men who undertook to put the Bible into modern languages found themselves hindered and treated as criminals at every turn." (pp. 274-5.)

We do not have to go to Catholic historians to prove that the Professor is ignorant of the subject of which he is writing. The real facts are now so generally known that it would be disgraceful for a college student to rehearse those old lies of history. Protestant scholarship has long since rejected these lies; and it is a matter of wonderment that Professor Wallis can repeat them without drawing upon himself the scorn and rebuke of his co-laborers.

What is our authority for the broad assertion that the Professor is ignorant of study of the Bible in the past? The whole matter has been ably treated by Grisar in his recent "Life of Luther." He draws almost exclusively from Protestant sources, and writes (Vol. V, pp. 536, 7, 8):

"According to a careful summary recently published by Franz Falk, no less than 156 different Latin editions of the Bible were printed in the period between the discovery of the art of printing and the year of Luther's excommunication, i. e., from 1450 to 1520. To this must also be added at that time many translations of the whole Bible, many of them emanating from what was to be the home of the innovations, viz.: 17 German, 11 Italian, 10 French, 2 Bohemian, 1 Belgian, 1 Limousine, and 1 Russian edition, making in all, with the six Hebrew editions also known, 199 editions of the complete Bible. Of the (Continued on page 4, column 1.)



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PRINCE OF PEACE BARRED FROM PEACE PARLEY.

With great expectations and hopes for the plans destined to insure a universal peace, we eagerly await the final presentation of the covenant of the League of Nations. Lack of agreement, due to the inclination of the various commissioners to follow selfish interests, has been the cause of the delay in settling the matter.

Why there is not a closer union and a better understanding between the representatives at the peace conference may, perhaps, be explained by the fact that the gentlemen forgot to pray. They failed to express humble recognition of the existence of God, and of their own confidence that they would have His help, if they asked it, in the great task which they undertook to accomplish.

"In God we trust" has always been the proud motto of these United States. We find it engraved on our coins and emblems. In the concluding words of the Declaration of Independence we read: "And for the support of this Declaration, WITH A FIRM RELIANCE ON THE PROTECTION OF DIVINE PROVIDENCE, we mutually pledge to each other our lives, our fortunes and our sacred honor."

Never, heretofore, in establishing covenants of peace and friendship, have we ignored the providence of God. Why should we, when striving to restore a world upset by political and social disturbances such as man has never seen before, fail to invite the Prince of Peace to preside over our counsels and bring them to a happy issue?

EDWARD A. FREKING.

"WHY DO THEY LEAVE?"

A recent number of the "Fortnightly Review," of St. Louis, contained an article entitled "Why Do Catholics Fall Away?" and mentioned some nine or ten educated Catholics whose lapses from the faith have come under the writer's personal observation within the last few years. Some of these persons were "known wherever the English language is spoken," others had at least a national reputation. Their defection cannot be charged to the prevailing indifference of the day, for

most of them became members, more or less active, of some Protestant sect, one being a prominent Episcopalian minister and another having been buried with Christian Scientist services. The article ends with the query, "Why do they leave? Can our Catholic educators supply an answer?"

To attempt an answer to such a question would be, to use Cardinal Newman's famous comparison, "like talking of things in general." One would require multitudinous data, some of it relating to the innermost lives of the persons in question, to advance a theory with any semblance of correctness. And even Sherlock Holmes says, "It is a capital mistake to theorize without data."

But there is just the suspicion of a gentle rap at "Catholic Educators" in the above inquiry. We do not think they are at fault, at least not in the sense that they can be held largely responsible for the lapses from the faith of so many educated Catholics. There are very many other causes which must share the blame.

In the first place, education, especially if accompanied by a certain amount of wealth, tends to draw the Catholic to intermingle with the prosperous and educated who are not of his faith. Urbanity and etiquette demand that he have respect for the views of others. At the same time, our educated and well-to-do Catholic frequently is not safeguarded by the belligerent though sincere attitude which his more ignorant and likewise more simple-souled and faith-possessing brother is likely to assume. This attitude of the plain Catholic is oftentimes offensive in the sight of men, it is true; but without pretending to a special knowledge of the Divine view-point, we doubt whether it is one-half so offensive in the sight of Almighty God as the complaisance of the titular Catholic who will often sacrifice a principle for the sake of being considered urbane.

Then it must be remembered that there are many degrees in education. The type of College student, even the Catholic College student, who floats dreamily through his Alma Mater as though down the lazy current of an intellectual Lethe, securing from year to year the bare rating which will entitle him to promotion, and which he cannot be deprived of without injustice, very often is graduated without having absorbed anything of real education, Catholic or otherwise. Specimens of this breed are fairly plentiful; but surely the Catholic institution of learning cannot be held responsible for them, however much embarrassment it may feel at having to acknowledge them as its own.

Often, too, men are known as Catholic College graduates, who really are nothing more than High School students, the mistake being due to the fact that the High School in which they have been educated has a College department attached. No one will contend that the man whose schooling has ended with the second, third or even fourth year at High School, even though he has afterwards taken a professional course at the University, has any claim to be considered a broadly educated man. He has received a good start, that is true, and is in a fair way to profit by his later experience so as to be-

come truly educated; but, especially in religious matters, he must depend upon the cleanness of his heart and the simplicity of his faith rather than upon the plenitude of his intellectual equipment. Hence, if later on in life he wanders from the fold, it can hardly be said that an "educated Catholic" has been lost to the Church. Possibly the very reason of his fall is that he is only half educated.

And this gives the key to why it is that Catholic Colleges urge their students in season and out of season to continue their courses far enough to secure the benefit of two years of philosophical studies. It is in these studies that the intellectual panoply of the Catholic is completed. For the rest, the Catholic College man stands on the same footing as his less trained brother, that is, he must remember that the kingdom of heaven is of such as become as little children, that only the pure of heart shall see God, that it is the poor in spirit, and no others, who shall be called the children of God.

After all, when everything has been said, are there so "very many educated Catholics," relatively speaking, who lose their faith? Do we not notice them rather than the others, largely for the reason that, from the nature of the case, their departure is likely to attract more attention than that of men of less developed intellects? Where we have one educated renegade to mourn over, cannot the Catholic Colleges point with pride to tens or even hundreds of faithful and high-souled champions of the truth, so sorely needed in our time, who would not have risen above the common level had it not been for the efforts in their behalf of some poor, struggling, but persevering and dauntless Catholic Alma Mater?

B. T.

RUINED COTTAGES BY THE SEA.

They stand there on the sandy shore
 Exposed to wind and storm,
 Dark heaps of crumbling wood and stone

In lack of shape or form.

But humble though they seem to be
 And sunk to depths so low,
 Revile them not; for they were homes
 And sacred, long ago.

They sheltered once poor families
 Whose menfolk sailed the seas;
 Their lamps showed bright through-out
 The night

To guide them home with ease.

But now they shelter memories
 Of times they used to know;
 Of the love and care that made them homes
 And sacred, long ago.

E. J. HOGAN.

ST. XAVIER ALUMNI SUCCEEDED.

The Allis-Chalmers Company, of Norwood, O., has selected three ex-St. Xavier students as its representatives in important positions. Joseph F. McCarthy, 1918, is to be sent to St. Louis; Otto Hentz, formerly of the Department of Commerce and Sociology, will go to New York, and Frank Verkamp, 1918, will take up his residence in Buffalo.

A MID-SUMMER NIGHT'S SCREAM.

It was a wild and stormy night along the coast of upper New England—but that has nothing to do with our story, for it was also very bad weather in Peru, and the newspapers had it the following morning that Afghanistan had never suffered such horrible weather.

The scene is laid partly among the hills of lower Kentucky and partly among the rest of the same hills in upper Tennessee. The scene, however, is laid very hurriedly and absent-mindedly, and we should not be surprised if it were shortly moved. The altitude of the moon is such and such, making it a very nice night. We cannot be so specific as to the longitude and latitude of the rolling hills in Kentucky and Tennessee—the continual rolling being the cause of our uncertainty. Among these hills sits the palatial summer and winter home of dear old Dr. Leach—the much-loved and respected veterinary of the countryside. But let the doctor tell the story:

"On this night, a beautiful night, I remember, while I sat smoking my pipe in the doorway, there suddenly appeared around the bend in the road an old man, leading a much older horse. As they drew nearer, I perceived that the animal shook all over, and—professionally—I at once deduced that he was suffering from a severe attack of 'shivers.' I was correct, as my diagnosis proved; so leading him around to my 'Hospital de Horse' I opened the barn door and placed him in Ward One, giving him a manger full of un-popped pop-corn. This is the one and only treatment for the 'shivers,' and I was assured that all would be well in a short time.

"Well, we left him there. Hardly had we closed the barn door, when we heard a tremendous crash in the heavens. We had scarcely time to reach the house before rain began to fall in volumes. What a night, we thought. Thunder and lightning and the swish of water as it fled down the creeks toward the valley—a wonderful night for a murder.

"The storm raged for hours. The barn was struck by a bolt of lightning that seemed to tear the very earth apart. Oh, it was a trying ordeal, and one I will never forget. Finally, however, it was all over. Hurrying out to the stable, we found the poor horse—frozen.

"The lightning had popped the corn, and the horse—disillusioned by his disease—mistook the corn for snow, and lying down in it, was frozen to death."

Moral: Always wrap your horse's feet—especially in a changeable climate.

H. BUNKER.

We wonder if Burkhardt, Mabley & Carew, or any of the other furnishing houses in the city have noticed a falling off of business within the last couple of weeks. If they have, we know the reason. Mr. Hannan now deals in raincoats, umbrellas, fountain pens, schoolbooks and the like.

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MATERNAL INSTINCT IN THE SNAKE.

Now that spring is in the air, let us stroll to the woods and creeks and see how Divine Providence provides for the beasts and birds of the wilderness. It is just at this time of the year that the wild calls to the wild, and we are given an opportunity of observing how God provides for each of His creatures a means of protecting its brood.

I have seen how the killdeer, as well as the skunk and opossum, defend their offspring. But of all the strange and interesting sights I have had the good fortune to witness, the most curious is the method the snake uses to ward off danger from its little ones.

It was one morning in early spring. The air was cool, but the bright sun covered creek and woods with a warm mantle of golden brightness. It was an ideal day for frogs, in whose pursuit I happened along the reservoir to a swamp noted for these "greeners."

While skirting the bank of the pond, I came upon a large black-snake sleeping in the sunshine, not far from the edge of the water. When I had come within five feet of the big reptile, it raised its head and gaped with a horrible hiss.

Then came my surprise. From around the body of the snake wriggled a lively brood of tiny offspring. Into the open jaws of the mother they leaped, one after another, and disappeared. When the last of the young was safely deposited, the solicitous old parent squirmed into the water and swam away.

Some biologists have said that the snake is a notable exception to the rule that animals protect their young. I know that their contention is not true, and my knowledge is founded on the incident I have related.

God, it appears, has gifted every one of His living creatures with a means for protecting its young. He did not forget even the dreaded snake.

RALPH E. WIELAND.

GENE O'SHAUGHNESSY BACK.

Eugene O'Shaughnessy, 1912, has returned from France as a second lieutenant. He was with the 310th Field Signal Battalion, and saw service at St. Mihiel and in the Argonne.

On his arrival in Chicago, he had the pleasure of meeting a lusty Gene, Jr., five months old, for the first time.

FATHER WILLIAM RYAN VISITS COLLEGE.

During Holy Week, Rev. William J. Ryan, S.J., of the class of 1900, spent a few days at St. Xavier's, having come here to preach the Passion Sermon in the Church of the Immaculate Conception, Newport, the parish in which he lived as a boy. Father Ryan is professor of higher mathematics in St. Louis University.

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THIRD YEAR HIGH GAINS DISTINCTION.

In the recent essay and poetry contest held by Father Dunne's Journal, of St. Louis, two St. Xavier boys secured places of distinction. The winners were Carl Fischer and Leo Grote, both of Third Year High.

XAVIER ACADEMY ALUMNUS DECORATED.

Sergeant Robert Verhage, former student of the Academy, was decorated by the French, cited by the Belgians, and recommended by his commander for a commission, as a reward for conspicuous bravery in action. Sergeant Verhage returned to Cincinnati with the 147th Infantry.

A NEW STORY FOR BOYS.

"DOUBLE-EAGLES."
By Mark S. Gross, S.J.

(The Strafford Co., Boston. Price \$1.50.)

It was by the merest accident that the typewritten pages of "Double-Eagle" fell into my hands. I took up the first page gingerly, taking it for granted that I would find the reading a task. On page two I grew interested and my interest continued to grow till I had reached the end.

"Double-Eagles" is an absorbing tale of full-blooded adventure. It has the thrills of "Treasure Island." The author is a juvenile Rider Haggard of the "King Solomon Mines" period. The scene is outdoors. A river, its banks, a flood, a cave, a trio of villains, a cipher, a crime, a treasure—these are the things that go to the creation of a story which will make any real boy happy for six or seven hours.

The heroes of the story, three boys, are heroes in very truth. They look with unblinking eyes into the bright face of adventure. From the first chapter to the last, there is no halt in the interest. "Double-Eagles" is a story which will appeal to any boy who will read at all. The adventures of the heroes will give one a true idea of the strenuous life to the nth degree. No Catholic writer, so far as my knowledge goes, has written as good a story of adventure as "Double-Eagles." The author is a young Jesuit scholastic. May he have length of years and may each year give us a stirring Catholic tale.

FRANCIS J. FINN, S.J.

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A BIT OF "INTELLIGENT LEGISLATION."

(Continued from page 1, column 2.)
which shares the credit for having the Minimum Wage Bill introduced, has as chairman the Professor of Economics of St. Xavier College.

The minimum wage idea is coming to be sponsored by every important labor body in Europe and America. One of the "Four Pillars" of the Reconstruction Program of the British Labor Party is a demand for the "enforcement by law of a national minimum of subsistence." In our own country the labor federations of the states of California and Ohio and of the city of Chicago include this matter in their programs.

It is true that there are some labor leaders who do not favor the minimum wage, but they are few in number, and appear to be the only individuals outside of the employers themselves who do not favor such legislation.

Laws insuring a living wage to women workers have been passed by thirteen states and by the District of Columbia, and have proved of inestimable value to millions of workers.

That such a law is needed in Ohio is illustrated by the fact that at present more than 100,000 adult female workers in this state are receiving less than a living wage. It is agreed by authorities that \$12.50 represents the minimum amount required by an adult self-supporting woman to maintain herself in reasonable comfort. According to the latest statistics of the Industrial Commission, 106,000 adult women workers were receiving less than \$12.00 per week in 1917.

Few bills have as great a claim on the law-makers' attention as this one has. It is to be hoped that people interested in seeing continued industrial peace within this nation will use their efforts upon the legislators, and endeavor to have this really beneficial proposal enacted into law.

JOHN B. HARDIG.

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AVONDALE NOTES.

BASEBALL.

In the annual contest with Norwood last Friday, the usual spirit of rivalry between the two schools was in evidence, and a close and interesting game resulted. Xavier made a brilliant start, Kane opening a game with a two-base hit and scoring on Wurzy's single. Norwood retaliated and forged ahead on an error. The rest of the game was a pitcher's battle, though good fielding on both sides was a marked feature. Norwood scored again in the seventh inning, making the final score 4-1 in its favor.

First Year won the opening game from De Sales Juniors on Easter Monday. Fee pitched a good game and was ably supported by the rest of the team. The Academy boys managed to hold the lead throughout the greater part of the game; but after De Sales had rallied in the seventh, and tied the score in the ninth, Fee won his own game by hitting a two-bagger and scoring Hefesrieder. Final score, 6-7.

REV. HUBERT BROCKMAN GIVES RETREAT.

Among recent visitors at the College was Rev. Hubert Brockman, S.J., Assistant Editor of "The Queen's Work," the Sodality journal, published in St. Louis. Father Brockman conducted a retreat at the Academy of Our Lady of Mercy.

A. E. F. UNIVERSITY, FRANCE.

(Continued from page 1, column 3.)

I am doing pretty well as regards sitting high.

"I'm registered, as you probably have guessed, in the College of Law. All things considered, we're doing pretty well. Of course, there's a lot to be done around here and things aren't going as they will go in a short time. For instance, Friday must have been Campus Day, for they had us out beautifying Harvard Court with picks and shovels. But speaking in earnest, I'm very optimistic, as Kada says. At present we have two periods daily. When we begin to hit on all twelve, I'll have three, two on contracts and one on torts. In three months I'll be able to see a year's work, using the standard of approved institutions in the States, in each subject. Our instructors are the best."

And here's what Tom's old classmate, Clayton Kieffer, has to say:

"Classes are due to start in full swing, and I'm very optimistic. I am undecided as to whether I will follow medicine or agriculture, so I am taking those subjects which will allow me to switch to one or the other after three months.

"Baume is a historic French place of 15,000 people. It is an ideal college town. One of the many landmarks is the Cathedral of Notre Dame, where we attended Mass last Sunday and heard the most beautiful music.

"It was a big relief to get out of Germany and into France again. Things were getting monotonous, and there was no news of our going home. Although 19 Divisions are scheduled to return during March, April and May, the First is not among them."

FATHER MILET VISITS LOURDES.

Father Joseph H. Albers, of the 326th Infantry, writes that while visiting Lourdes last month he met Father Henry Milet, S.J., of last year's high school faculty. He says that Father Milet looks well and enjoys his work immensely. He was on a fourteen-days' furlough, and went all the way from Germany to attend the pilgrimage on the Feast of the Annunciation, the 61st anniversary of the apparition of the Blessed Virgin to Bernadette.

THE MISTAKES OF PROFESSOR WALLIS.

(Continued from page 1, column 4.)

German editions 14 are in the dialect of Upper Germany.

"Besides this the common people also possessed extracts of the Sacred Book, the purchase of the entire Bible being beyond their slender means. The Psalter and the Postils were widely known and both played a great part in the religious life of the Middle Ages. The Psalter or German translation of the 150 Psalms, was used as a manual of instruction and a prayerbook by both clergy and laity. Twenty-two translations, dating from the Middle Ages, are extant, and the latter editions extend from the seventies of the fifteenth to the twenties of the sixteenth century. The Postils was the collection of lessons from both Old and New Testaments, prescribed to be read on Sundays. This collection sufficed for the people and provided

them with useful reading matter, with which, moreover, they were rendered even more familiar owing to the homilies on these very excerpts usually given on Sundays. The early printers soon helped to spread this form of literature. We still have no fewer than 103 German printed editions of the Postils (often known as the Plenaries), dating from the above period.

"Of the importance of the Plenaries, Risch remarks very aptly: 'In them the ideal of a popular exposition and translation of the Bible before Luther's day finds its first actual expression. That these Plenaries—it would be interesting to know which kind—were the first incentive to Luther's popular works of piety, and, at times, thanks to his good memory, supplied him with the ready-made German translation of the Bible, appears to me beyond question.'

"Thanks to these Gospel-Books, as they were frequently called, a kind of German 'Vulgate' covering certain portions of the sacred text may have grown up even before Luther's day. 'Even a superficial glance at the Middle Ages,' says Risch, 'cannot fail to show us a gradual upgrowth of a fixed German Biblical vocabulary. Luther here could dip into a rich treasure house and select the best. * * * In laying such stress on Luther's indebtedness to the past we have no wish to call into question the real originality of his translation.'"

"That, during the Middle Ages," says another Protestant scholar, "more particularly in the years which immediately preceded Luther's appearance, the Bible was a well completely choked up, and the entrance to which was jealously guarded, used to be, and probably still is the prevailing opinion. The question is, however, whether this opinion is correct. We have before us today so complete a history of the Bible in the various modern languages that it can no longer be said that the Vulgate alone was in use and that the laity consequently were ignorant of Scripture. It generally redounds to the credit of Protestant theologians that they, more than any others, took so large a part in collecting this enormous store of material. We must admit that the Middle Ages possessed a quite surprising and extremely praiseworthy knowledge of the Bible, and such as might in many respects put our own age to shame. We have to acknowledge that the Bible at the present day no longer forms the foundation of our knowledge and civilization to the same extent as it did in the Middle Ages."

Just a word in regard to the Professor's sociological views. He claims to have an inspiring message for the churches. According to him, the Jews failed in their social work, the Catholic Church failed, the Protestant churches failed. He, Professor Wallis, has solved the social question—so he thinks. But candidly, he did not convince us. We believe that he would degrade religion into social service. We would remind him that churches were not built as adjuncts to day nurseries. They have a holier and a higher mission. Social service is important, but secondary.

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